

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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FRANCE.

Missionary Society.

My dear Sir,—I have no doubt the following extract of a letter from the Rev. J. King, who has lately been sent on a mission to Palestine, by the Paris Missionary Society, will gratify many of your readers and dispose their hearts to gratitude and prayer.

Your's, &c.

MARK WILKS.

Marseilles, Oct. 26, 1822.

It is just midnight, and I expect to embark at one o'clock. I can only give a general idea of my journey and reserve details for a future opportunity. All my letters of introduction have been duly honored; had they been written by Louis the 18th, I could not have been treated with more kindness and respect. I wished for as many thousands of tracts as I had hundreds: at every post I distributed those I had, and preached a short sermon to attentive groups—on the fall of man, and the necessity and sufficiency of the salvation of the cross. The people pressed round me, and demanded tracts with an eagerness and interest I have never seen exceeded, so much so, that some persons were afraid I should be arrested for my pains.

Had I been an apostle, I could not have been received with more affection than I experienced at Nismes. A meeting was held at the Pastor Tachard's for the purpose of forming a Society auxiliary to that of Paris. Three hundred and four francs were subscribed, exclusive of 70 francs afterwards given by a poor widow 75 years of age. The Society of Nismes will probably extend its operations throughout the department of the Gard. As soon as the rules are printed, send a supply to the pastors Tachard and Gandes.

At Montpellier, the pastor and dear friend Lissignol, constrained me to abide at his house, he is laboring at the formation of an Auxiliary Society, which he has much at heart, and desires warmly the establishment of monthly prayer meetings through France. The pastor Michel was also very friendly and entered into all my views.

M. Lissignol accompanied me to Marseilles. Here, and in the neighbourhood,

we have received some contributions. A pious lady who desires to be anonymous, not only treated me with the most affectionate kindness, but gave 100 francs for the Society. They have given me here, various letters of recommendation to Lady Esther Stanhope, to five Danish consuls in the east, and to several Scheiks in Syria. I have obtained considerable information from the American consul at Algiers.

I long to hear that the Society has established the monthly prayer meeting. As its missionary, I cannot but request its prayers for myself and the success of my labours; and I am convinced that God has great blessings in store for France, and only waits till his children ask, to shed them on the churches abundantly.

MORAVIAN MISSION.

A few years ago, a new settlement in South Africa was formed, by the brethren, on the White River, which they have named

Enon.

The pleasing effects of cultivation, are thus described by Mr. Hallbeck, one of the Brethren, who visited that place, and dates his letter to the Secretary—Enon, November 20, 1821.

"What I felt at first sight of this village of the Lord, no language is able to describe. I had indeed been informed of the changes that had taken place here, since I first witnessed its beginnings; but even the lively descriptions given in Brother Schmitt's letters, presented things much more faintly than I now saw them with my own eyes. The wilderness, and the impenetrable thicket of 1819, were still present to my imagination. Judge, therefore, of my surprise, when I saw that wilderness changed into fruitful gardens; that thicket, extirpated, and in its place a fine vineyard; the lurking-places of tigers destroyed, and in their stead, comfortable habitations of men. Imagine my heartfelt pleasure, when, on the spot where we knelt down in the fresh track of an elephant, two years ago, and offered up the first prayer for the prosperity of this establishment, I now found a beautiful orange-tree, adorned at once with ripe fruit and fragrant blossoms; and, when shortly after my arrival, I was invited to tea under the huge yellow-tree, in the shade of which, but lately, there were

no assemblies, but those of wild buffaloes, elephants and other dreaded inhabitants of the desert. You used to say, that every tree and shrub planted at Gnadenthal, was not only an ornament to the place, but to the Gospel; and you may say with equal truth, that every tree and thornbush that is extirpated here, to make room for more useful plants, is not so much a proof of the strength of the human arm, as of the efficacy of God's holy word, for by its influence the work was accomplished. It is certainly more than I had expected, to find here a piece of ground nearly three times as large as the great garden at Gnadenthal, cleared, levelled, and laid out as a garden and vineyard for the missionaries, besides about forty gardens of the Hottentots; and all this done amidst a variety of other needful work, such as building, making water-courses, &c. and even in the most distressing times.

Yet, notwithstanding the faithful diligence of the missionaries and the Hottentots, this settlement is labouring under great difficulties, not likely to be fully removed, and which will keep the number of its inhabitants small. The soil is indeed very fertile when it has moisture; but for want of that, the hopes of the gardener are often blasted by a few hot days. Thus the missionaries have, by great exertion in watering the plants, only a few beans, potatoes, and other vegetables in their garden, and the Hottentots, who have not been negligent in planting, have but very little produce to expect, except God in mercy sends a fruitful rain. We are, indeed, contriving to remedy this evil, and raise the water out of the river by means of a pump; but this engine in dry weather will not suffice for all the grounds.

SOUTH AFRICA.

Improvement of Bethelsdorp.

We rejoice to find from recent communications from Dr. Philip, that the missionary settlement at Bethelsdorp is in a very improving state. The people at this station have long struggled with great difficulties, which are now removing. The uncertainty of continuing this station has long occasioned a neglect of the buildings, which fell into such a state of decay, that those who only looked at outward appearances, regarded the settlement with the utmost contempt. But better houses are already built, and others are about to be erected; a shop is opened by a respectable person for the sale of such goods as the Hottentots need, and for which they were

formerly obliged to travel many miles. A large farm, a few miles distance from Bethelsdorp, with a substantial house, has been purchased by the Directors of the London Missionary Society, where the cattle belonging to Bethelsdorp may occasionally be fed, and corn raised; and the Hottentots have lately contracted with the Commissariat department of the Colonial Government, to furnish 30 waggons and teams for the conveyance of goods; and being their own drivers, and employing their children for waggon leaders, they are enabled to fulfil the contract much cheaper than any other persons. These engagements will, it is hoped, tend greatly to the advancement of the temporal interests of this despised place. Dr. Philip says, "I can now meet the calumniators of missions, and the enemies of the Hottentots on their own ground, and challenge them to show me, in any part of the world, a people more capable of being improved than the abused Hottentots of South Africa; or attempts at civilization more complete in their success, than what may now be seen at Bethelsdorp."

SIBERIA.

Zeal and Liberality of Heathens in support of Superstition.

Mr. Swan, who with Mr. Stallybrass, has taken a journey into the *Buriat* territory, beyond the *Nerchinsk* mountains, mentions, in a letter to the Secretary, the zeal of some of the *Dalai Lamas* in propagating their religion among their neighbours, he says, "Their zeal has carried some of them beyond the *Baikal*, to the the unlettered tribes around *Irkutsk*, among whom they are acting as missionaries, building temples, &c. and thus preparing to set up their unintelligible mummery in regions where it has hitherto been unknown. I am sure, my dear Sir, you cannot read this statement with indifference. Is it not enough to provoke the Society—the churches to jealousy? Shall no soldiers of the cross be sent to take *that* field against these emissaries of *Dalai Lama*?—Some may think that we ought to wage the war there; but I could easily fill my sheet with arguments to show why we should not desert our present post (*Selingisk*.) On this side the lake we have enough, abundantly more than enough, to employ our hearts and hands were our numbers increased sevenfold.

I have another *provoking* circumstance to mention—the liberality of the heathen in the support of their superstition. Du-

ring my late journey, some Buriats in my presence were conversing about the flocks and herds of the *Tuisha Bjigjit*. They said he was not so very rich in sheep. I asked how that happened, since I had been told that his father, *Damba*, to whose property he succeeded, had upwards of ten thousand?—"Yes, his father at one time had ten thousand, but *seven thousand sheep (besides other property) were disposed of for the building of the temple!*"—Shall christians be outdone by heathens? Shall greater sacrifices be made by individuals to uphold or propagate the mass of lies and nonsense of which *Dalai Lammais* consists, than christians, *who have it in their power*, are willing to make for the furtherance of the gospel of Christ? Will not such munificent heathen offerings as these rise up in judgment against some who are withholding more than is meet? Perhaps this is out of place—the facts speak for themselves; but I am moved when I see such calls for missionaries, and the Society unable to meet them—such fields of exertion, and so few to occupy them, because the christian world does not furnish the means.

EXPLORING TOUR.

(Continued from page 626.)

Arrival at Mahaw Village.

June 15—We continued our journey, and after wading and swimming several creeks, and repeatedly miring our horses, we arrived about four o'clock, at the Mahaw village. This village is situated on the bank of the Elkhorn, on a high prairie, surrounded by a beautiful and rich country, but destitute of timber, excepting a small quantity on the margin of the river.

Towards evening I explained to the chiefs the object of the society, and of my visit. I endeavoured to show them the benefit of civil and religious institutions; of learning and the arts; and enforced their importance by such arguments as I considered best calculated to carry conviction to their minds. I requested them to consider duly the propositions I had made and then give me an answer.

I was kindly received, and invited to four feasts within an hour. The first was the flesh of an elk, boiled without salt. It was placed in a large bowl or trough, around which four or five guests assembled, each taking his knife, and using his fingers instead of a fork. If any remains, you are invited to carry it away with you. You may, if you please, give it to the master of the house, and he gives it to others,

who surround the bowl and eat. The second feast was corn, which was boiled without salt. In eating the boiled corn, spoons, made of Buffaloe horn, or wood, are used. The other two feasts consisted of corn and dried pumpkin boiled together. I have been the more particular, as the customs, and the manner of treating strangers, among all these tribes, is similar. These children of nature know not the use of bread; and have but one kind of food cooked at the same feast. The man, who gives the feast, never eats till the guests have finished. These feasts are considered as the highest honour that can be conferred on a stranger.

This village contains about thirty-seven earth lodges, and seventy skin lodges. Each earth lodge is computed to contain five persons capable of bearing arms; and these are, to the other souls inhabiting the lodge, as one to five. It is calculated that only one half of the nation have earth lodges. This calculation will give 370 warriors, and 1850 souls. I think the calculation is too great for warriors, and not large enough for the others; for reasons which I shall hereafter assign.

Manner of burying the dead.

Sabbath, June 16.—This day calls to mind many tender recollections. I am in the midst of a people who know not how to distinguish between the days of the week, who know not God, nor that a Saviour has died to redeem lost sinners. I held conversation with some of them; but found them very ignorant of every thing of a moral or religious nature. The chiefs were employed in consultation on the subjects I had proposed. I visited their burying ground, about 80 rods distant. It is situated on the top of a bluff, about 140 feet above the level of their village. The ascent, however, is gentle. Here I saw several of the tribe collected, and mourning over the graves of their departed relatives. They pulled their hair, rent their clothes, beat their breasts and howled in imitation of different kinds of wild beasts. At times, they made frantic gestures, and sang mournful songs. Their manner of burying is various, according to the directions given by the person before his death. In some instances, a grave is dug three feet deep, and the corpse placed in it, and covered with earth in the usual form among white people. Others are buried in a sitting posture, partly in the earth, and partly above, with a mound three or four feet high raised over the corpse. Some are laid on a platform, made by

driving four forked sticks into the earth, laying thereon two poles, which reach from the head to the foot, crossing these with shorter poles, and covering them with grass or leaves. This platform is raised from four inches to a foot high. At the head and foot, a forked stick is driven down, and a ridge pole laid in the forks. Against this, on all sides, sticks and barks are placed, and the whole covered with earth, generally clods about two feet thick. Others are laid on the earth, and a mound, seven feet high, and in the form of a cone raised over them. No coffins are used; but when a grave is dug, flat stones or split sticks are placed beneath, on the sides, and above the corpse. The property of the deceased is disposed of according to his directions in his life-time. Sometimes a part, or all, is buried with him. At other times, it is given away to relatives and friends who come to mourn over the grave. All who come to mourn, if they are not near relatives, expect pay in presents. The graves are placed from one to four feet asunder and the mounds often come together at the base. Another is buried by laying the corpse between two former mounds, and over this is reared another mound, the base of which rests upon the tops of the two former. In this burying-ground, which has been used but three years, there is one grave and mound resting upon two more, which are to be distinctly seen; and the top of the highest is between eight and nine feet above the level of the adjoining ground; and many smaller mounds resting upon others in the same manner. Supposing this tribe to inhabit their present village but a century, and pursue the same method of burying their dead, they would raise a mound forty or fifty feet high, and many rods in circumference. May not this account for the various mounds found in the Indian country.

Indian granaries.

I saw several of the granaries belonging to this tribe. They are holes dug in the earth, where the soil is sandy and dry. The entrance is about two feet and a half in diameter, enlarging as it goes into the earth, in the form of a large still. This is lined with dry grass; and when they leave home on a hunting expedition, they deposit their corn, kettles, and whatever they do not take with them in this granary, and cover it about a foot thick with dirt and mud, in such a manner as to make it resemble the adjoining earth. This is done to deceive, if possible, their enemies,

who may come for plunder in their absence.

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From the Missionary Herald.

BOMBAY.

Joint Letter of the Missionaries.

[The letter commences with the remark, that the missionaries thought it best to anticipate the time of their stated semi-annual communication, as they wished to have several subjects brought before the committee, with as little delay as possible.— They suggest the inquiry whether it is not expedient, that application be made to the American Bible Society for funds to carry on the publication of the Scriptures at Bombay; and they inclose a letter to the Corresponding Secretary of that institution, to be presented, in case such an application should be judged expedient. On the subject of printing they observe.]

Our printing department has ever been conducted on a small scale; and yet remittances, specially designed for its support, have borne but a small part of the expense. Hence we have been obliged to maintain it mostly by expending what was needed for other objects. We are every day experiencing a great want of tracts, and portions of Scriptures, for distribution. Genesis, Matthew, and John, which we designed to keep on hand continually, have been for months exhausted; and for a long time to come, we cannot, with our present means, supply ourselves with these, and with the short Epistles, now nearly expended; especially if we proceed, as we wish to do, in printing some other portions of Scripture, and several tracts, the want of which we sensibly feel.

Additional Labourers.

[The missionaries state at considerable length, the urgent need of more labourers in the field where they are stationed, and their earnest desire that their diminished number may be speedily recruited. They frankly express their fears, that newly arrived missionaries might not be permitted to reside at Bombay; but they cannot remain contented, unless it shall be proved, by actual experiment, that other fellow labourers cannot gain admittance. Beside able assistants in the work of translation, they think a number of young men, of common education and talents, and of unfeigned piety, who should join the mission at an age when they might easily learn languages, would be exceedingly useful in teaching the first principle of Christianity.]

What are we, say they, to the great work, which needs to be done? We behold, just around us, thousands more than we can possibly enlighten, beside those of greater distances, where other labourers might be stationed;—and we are grieved. Especially are we grieved, when we know that hundreds and thousands of young men of piety, and of talents and learning sufficient to acquire the languages of the heathen, and to declare to them the things which belong to their peace, are likely to spend their days in our country, without performing any special labour for Christ.

In view of these things what shall we say? We desire that the Holy Spirit may speak effectually to them, and to those, whose duty it is to send them forth to the perishing heathen. Our apparent want of success has by no means diminished, in our view, the importance of preaching the gospel to every creature; nor the importance of preaching it here: neither has it raised in our minds a doubt of final success.

[Adverting to the services which might be expected from young men of the character above described, the missionaries say: "In declaring the gospel to the heathen, they might be as useful, as so many who had spent ten years in learning, and we think much more so, should they, as we may hope, in many instances, have nearly ten years more of time to labour."

On the subject of educating children, the letter contains some new intelligence.]

Children in the Mission Families.

In hope that it may please God to raise up some labourers from this country, we have taken upwards of fifty children into our three families. About twenty-five, country born,* are supported by their parents and friends. Twenty others, of a more humble description, and in circumstances more degraded and desperate, whose fathers were English soldiers and mothers Catholic natives, are supported in the family of Mr. Graves, from the funds of the Board. Some of them are orphans. Fifteen are boys, and five are girls. Many of these now bid fair, with the divine blessing on proper management, to become greatly useful. But, in regard to these children, we are in very unpleasant and trying circumstances.

* This description is applied principally to children, whose fathers are Europeans, and whose mothers, natives of the country. The fathers are often men of property, who give their children a decent education.
Ed. Her.

Sickness of Mrs. Graves.

Mrs. Graves, who, while her health remained, occupied her whole time in the care of these children, both in regard to their temporal and spiritual wants, has been quite unable, for nearly two months past, to continue her labours, being confined by a protracted liver complaint. She has been almost daily expecting a termination of her labours here, and hoping for a gracious admittance to the rest that remains for the people of God. Neither the physician nor ourselves, thought it probable that she could survive. But hitherto the Lord has spared her, beyond our expectations, and she is now in some respects better.

In a subsequent joint letter, dated July 3, 1822, the missionaries again advert to case of the

Children in Mrs. Graves' family.

While the health of Mrs. Graves continued, these children made the most pleasing proficiency in learning, and in religious knowledge. And, after her present illness commenced, Mr. Graves spent some portion of his time in teaching them, and in endeavoring to have them teach one another.

Before the present attack, Mrs. Graves has been twice affected with the liver complaint, which, in both instances, readily yielded to the usual remedies. But, in her present illness, such has not been the case. One small abscess in the liver has formed; and the physician thinks a larger one, or more than one, to be now forming. He advises her immediate return to a colder climate, as the only probable mean of preserving her life. It is our opinion that her return to America is expedient, and involves less expense, than a voyage to any other place, and the requisite residence there, would do. In her present state of health, it seemed almost too great an undertaking for her to enter on a long voyage, unaccompanied by her husband; and we scarcely know what judgment to form, respecting the expediency of his going with her. The physician, and many others, expressly advise that he go. But we can scarcely admit the thought, that our diminished number should be so much more reduced still.

We expect she will embark on board the *Seaforth* for Liverpool, expecting to proceed thence to America. If proper attendance can be obtained for her from this place, we expect Mr. Graves to remain here still.

[A letter has been received by the Corresponding Secretary, from Mrs. Graves,

dated Liverpool, November 13, 1822, mentioning her arrival at that place a few days before. The passage had been favourable, and her health was better, though she was then quite indisposed. She expected to embark for New-York early in December. She spoke with great tenderness on the subject of being obliged to leave Bombay, unaccompanied by her husband; but a regard to the interests of the mission induced both to submit to this severe trial without complaining.

Letter from Mr. Graves.

The last communication from Bombay is a letter from Mr. Graves, dated August 5, mentioning the embarkation of his wife nearly a month before, and stating the reasons of the measure, and of their consenting to so painful a separation.]

On the subject of missionary labours, Mr. G. says:—

“In the absence of Mrs. Graves, I mean to spend a considerable portion of my time, as I have already done, in itinerating for the instruction of the natives. I have as yet made it my principal home at Mr. Garrett’s, and my house has been rented for a month. But I intend making frequent visits to Mahim. The people of that place, though they know more of the Gospel, do not afford more prospect of success to missionary labours, than those of many other places, which I visit. Indeed, I have had less encouragement there recently, than at many other places.

I cannot but entertain some hope of seeing brother Bardwell back, to labour in this vicinity; yet I know not as his health will allow of his return. God is chastising us in various ways. O may it be only to prepare for great mercy at last, even to this people. I certainly trust that, in due time, we as a mission shall reap and faint not.

Do the churches ever pray for our success? May we and they have more of a spirit of prayer and of faith. We are by no means discouraged, and have no reason to be.

CEYLON.

A letter and journal have lately been received from the Rev. Henry Woodward, missionary at Batticotta, in Ceylon. The principal intelligence, contained in the letter, is the annunciation of Mr. Richard’s death, which took place Aug. 3rd. “He died” says Mr. Woodward, “rejoicing in the hope of a glorious immortality.” Doubtless letters, giving a more particular ac-

count of this event, had been previously transmitted, though they have not yet been received.

Mr. Richards had been standing on the borders of the grave for more than four years; his beloved brother Warren having been taken from his side in August 1818, and he then expecting immediately to follow. During the interval though generally very weak, he has been of great use to the mission. His sound judgment, meekness, disinterestedness, faithfulness, love to his Saviour, to his fellow missionaries, to the heathen;—his piety toward God and universal benevolence to men—rendered him a truly valuable labourer in the vineyard of his Lord.

Mr Woodward describes his own health, and that of his wife, as being pretty good.

SCHOOL FOR THE GIRLS AT BATTICOTTA.

An engraving of Barley Wood, the residence of Mrs. Hannah More, near Bristol, England, has been circulated by a friend of missions, and the profits devoted to the support of a school for girls, to be named Barley Wood, and commenced under the care of Mr Woodward, at Batticotta.

Mrs More, on hearing of this design, made a donation of ten pounds to the school; which sum was remitted to New York, by Mr. Hodgson, of Liverpool, and has produced \$50. The collections from the sale of the engraving, in this country, are considerable. What a delightful spectacle! to see Mrs. More, who has done so much to dignify and adorn the female character in her own country, and throughout Christendom, extending her hand in charity to the helpless females of a distant island, and endeavoring to raise little children from their low condition and make them heirs of immortality.

The journal of Mr. Woodward contains some interesting notices of missionary labors. There was abundant encouragement to prosecute the various designs of the missionaries.

SANDWICH MISSION.

Just as the last pages of this number were going to press, very interesting intelligence was received from the missionaries at the Sandwich Islands, by the ship America, captain De Koven, arrived at New York. The letters are dated, Aug. 9th, which is about six months later than the date of any communications, which have previously come to hand. The joint letter continues the history of the mission down

to the date above mentioned ; but dwells with particular interest upon a visit from the Rev. Daniel Tyerman and George Bennet, Esq. who constitute the Deputation from the London Missionary Society to the evangelized islands of the Southern Pacific. These gentlemen arrived at Woahoo about the middle of April, and had remained there nearly four months. They were accompanied there by Mr. Ellis, one of the missionaries at Huahine, and by two native teachers and their wives, from the same island. Mr. Ellis and these native teachers, (who had been selected and set apart by the church at Huahine for the purpose,) were expecting to commence a Mission at the Marquesas Islands, till the chiefs of the Sandwich Islands, with the full consent and approbation of the American missionaries, invited Mr. Ellis and one of the native teachers to reside there permanently. This measure was adopted, after much deliberation, and for reasons which are stated at length.

Messrs. Tyerman and Bennett addressed a long and excellent letter to the Board; full of the most fraternal sentiments, and of judicious remarks on the subject of missions in the islands of the Pacific. They expected to leave Woahoo soon; to stop at the Marquesas Islands; to spend a twelvemonth at the Society Islands; to touch at Port Jackson, New Holland; and then return to London.

Mr. Ellis preached often to the Sandwich Islanders, in their own language. Mr. Bingham had preached and once prayed in it. The natives were becoming more desirous of instruction than ever before. There were many encouraging circumstances. Our next number may be expected to contain the particulars.

RELIGIOUS CONFERENCE.

From the Christian Secretary.

MESSRS. EDITORS,—Not long since, as I was passing through the town of —, on a mission to L. it was reported that a revival of religion had just commenced, and that Mr. —, a student who was a native of — Mass. was to conduct the conference that evening. I was desirous of attending, as I had frequently known of great blessings attending his preaching. At the hour appointed a large audience convened. After the meeting had been opened with prayer, the young man arose and addressed first the infidel, and in that powerful and convincing manner, which not only disarmed him of argument, but

even of courage to act in self-defence. A number who came on purpose to oppose this young speaker, were soon found weeping under the weight of their sin, and in the greatest agony of soul. In the next place, he addressed himself to those who were fixed in the belief that a good moral life would save them, and to those who had never met with that great change of heart which is to pass from death unto life. Addressing himself to them, he says—Some of my audience are what is called, good moral characters, but you have within you hard and impenitent hearts, which, if not renewed, will sink you to the bottomless pit; and although highly esteemed by your friends, you are regarded by God as the most detestable rebels. For the sin of impenitence is not a small crime, but the greatest one you can possibly commit. For he who will not accept of Christ now, surely would not had he lived in the days of the Jews; nay, he would have raised his ungodly voice, and cried out crucify! crucify! You, says he, who are so righteous in your own opinion, are, I fear, in as imminent danger, as those infidels in yonder seat, sleeping in the suburbs of hell. To prove it, I will give you a simile. We will suppose that the inhabitants of this town rebelled against the laws of a just and righteous sovereign, and committed a crime worthy of death. The offended sovereign came with a mighty army, sufficient to crush every rebel, and sat down before the town; and just as he was about to execute the awful sentence, his only beloved son, whose heart overflowed with pity, presented himself, and requested the privilege of suffering, and of suffering too, in the presence of his army, that these wretched rebels might have the offers of life; provided they would repent. The emperor accepted the terms, and a prince of royal blood suffered for criminals. A message of mercy is now presented to these guilty, condemned inhabitants. The herald enters their town, and says—If you will repent of your conduct, and become obedient subjects, in the name of your mighty Prince, I promise you not only forgiveness, free forgiveness, but a seat on the throne of your sovereign, heirs to his inheritance. O what joy might this messenger expect to see beaming in the countenances of these wicked criminals, when such an offer is made them. But what must be his surprise, when he sees they neither regard him nor his proposal. Indeed, they treat him as though the subject was not worthy their attention or decision.

The messenger goes from house to house, and follows individuals, and entreats them to tell him whether they will accept of these terms. He demands an answer, but they cast upon him their contempt, by taking no notice of all these earnest entreaties! What, therefore, shall this sovereign do? You all with one voice exclaim—"Punishment for the rebels." But stop, thou who hast never been born again, thou moralist, for thou art the man. Thou hast imitated the conduct of this rebellious town, and thou hast poured contempt on the Holy Ghost whilst it has been following thee from day to day. O sinner, prepare to meet thy God, for soon the great volume of accounts, the black catalogue of thy crimes, will be footed up by the recording angel. O if there is an impenitent soul in this room, I would not place my soul in your soul's stead a single moment for thousands of worlds. For that moment the brittle thread of my existence might be burnt asunder by the fire of God's wrath. No—for I can do without the treasures of this world, without its honours and pleasures, but I cannot do without an interest in Christ, I cannot endure the gnawings of a guilty conscience, and the flames of that fire which shall never be quenched.

The spirit of God accompanied his words. The results were great and glorious. Infidels, Universalists, and Moralists together, bathed their heads in tears. I left the town the next morning, and went on my way, rejoicing that God was preparing the youth of the age to be champions of the cross.

An Itinerant Missionary.

THE RIVER NILE.

FROM ENGLISH'S NARRATIVE.

The river Nile has been represented, and I think with justice, as one of the wonders of the world. I do not consider it as meriting this appellation so much on account of its periodical and regular floods, in which respect it is resembled by several other rivers, as on account of another circumstance in which, so far as I know, it is without a parallel.

The Nile resembles the path of a good man in a wicked and worthless world: it runs through a desert—a dry, barren, hideous desert; on the parts of which adjoining its course, it has deposited the richest soil in the world, which it continually waters and enriches.—This soil has been the source of subsistence to several powerful nations, who have established and overthrown mighty kingdoms, and have originated the arts, the religion, the learning, and the cultivation of the greatest

part of the ancient world.* These nations, instructors and pupils, have perished: but the remains of their stupendous labours, the pyramids and the temples of Egypt, Nubia, and in the countries now visited for the first time at least for many ages, by minds capable of appreciating those of the people who erected them, are more than sufficient to excite astonishment and respect for the nations who founded them. The few instances that I have mentioned are such as have presented themselves to my notice in sailing up the river, without my having the opportunity to scrutinize them particularly, or devise means to pursue any researches in the vicinity of those I have seen, by which doubtless many more would be discovered. Some future traveller in the interesting and remote regions, which may have the power and the means to traverse at his leisure the banks and islands I have seen and admired, will I believe find his labours rewarded, by discoveries which will interest the learned, and gratify the curious.

A voyage up the Nile may be considered as presenting an epitome of the moral history of man. We meet at almost every stage with the monuments of his superstition and his tyranny; but with few memorials of his ingenuity directed with a view to real utility. We also every where behold the traces of Almighty Justice upon his enemies. Every where on the banks of the ancient river, we behold cities, once famous for power and luxury, a desolation, and dry like a wilderness; and temples once famous, and colossal idols once feared, now prostrate and confounded with the dust of their worshippers. "The flocks lie down in the midst thereof: the comorant and bittern lodge in the temples and palaces. Their voice rings in the windows, and desolation in the thresholds."

The people who now occupy the territories of nations extinct or exterminated, have profited neither by their history nor their fate. What was once a land occupied by nations superstitious and sensual, is now inhabited by robbers and slaves. The robbers have been expelled or slain and the oppressed peasant is emancipated by the arms of the nation who avenged the cause of Heaven upon the degenerate Greeks, but who nevertheless have derived neither instruction nor warning from their downfall and subjugation. The Nile meantime, which has seen so many nations and generations rise and disappear, still flows and overflows to distribute its fertilizing waters to the countries on its borders; like the good Providence, which seems unwearied in trying to overcome the ingratitude of man by the favours of Heaven.

* Egypt, according to the most probable opinion, derived its sciences and institutions from Ethiopia. The sciences of the Egyptians were transferred to Greece by the travelling Philosophers of the latter country, the Romans received them from the Greeks, and the Europeans from the Romans.

NEW-HAVEN, MARCH 8.

MEMOIR OF BACON.

(Continued from page 633.)

Mr. Bacon slowly recovered from sickness, and commenced the study of law. He was also for a time engaged as editor of a respectable newspaper. In December, 1809, he was induced by the advantages of a milder climate, and by the solicitations of a friend, to visit Pennsylvania. His funds were low, and he had been informed that a lucrative school could easily be obtained in Philadelphia. His expectations were not realized. His money was well nigh expended. He could not obtain a school. With the exception of one individual, he knew no person in the city. His health was infirm, "his spirits liable to extreme depression, and as the greatest calamity of all, he was a stranger to the consolations and resources of religion."

"After a short stay in Philadelphia, he proceeded on foot, and alone, into the interior of Pennsylvania, in search of a school. The winter had commenced, and on his arrival at Lancaster, his strength was quite exhausted. Being unsuccessful in his application for a situation here, he proceeded on the last day of December, to York, which he had been induced to visit by the prospect of obtaining the situation of classical teacher in a seminary of that place, having the name of "York College." This place he knew to be vacant; and during his stay at Lancaster, had disposed his recommendations in such a form as to give him, he thought, a fair chance of succeeding in his application for it. Soon after his arrival, the trustees of the seminary were convened to consider his claims to the appointment; and after organizing the session in due form, "I was ushered," he states, "into the room, and was thus addressed by their Rev. President: 'Sir, we have no doubt but you have a good education: the people of your country generally have; but we wish to know how you can write.' I directly turned on my heel with a flush of indignation, saying to the gentlemen as I retired, that it was no part of my object in presenting myself there, to be examined in penmanship, or spelling." On further inquiry he learnt that this college was then on the footing of the common schools, and that the situation for which he had applied, was little more than that of an abecedarian professorship. Without the means of travelling in the public stage, and too independent to be obliged to the generosity of strangers, he soon after left York, on foot, for Carlisle. The roads were bad, and the weather severe. He arrived in four days; and experienced the same ill success in the object of his search, which had uniformly befallen him on this unpleasant excursion. Proceeding from Carlisle to Shippensburg, he

here found himself utterly exhausted and seriously ill. He threw himself into the stage, immediately, and returned back to Lancaster, as he then thought, with all the comfortless indifference of infidelity, "to die."

"His circumstances, and the brooding melancholy of his temper, at this time, favoured the progress of disease in his system. But he was mercifully saved from the grave; and in a few weeks sufficiently recovered to renew his inquiries for a school. He availed himself of the recommendations with which he was furnished, and used the influence of all the friends which they procured him, and at length opened a school, in Lancaster, beginning with five scholars.

"In the useful but arduous sphere of labour into which Mr. Bacon had now entered he remained until April, 1812. His scholars multiplied in this period, to an hundred and fifty. Not only were the proceeds of his school wholly expended on itself, but a debt of several hundred dollars annually contracted by its indefatigable principal for perfecting his system of instruction. He had in the same period, without any improper interference, united under his immediate superintendence, nearly all the different schools in the place. A library of five hundred volumes was purchased for their use; the standard of education considerably raised, and the most efficient, and an uniform mode of instruction pursued in them all.

"In the summer of 1810, his spirits were reduced to the lowest state of depression, in consequence of bodily indisposition, and the pressure of incessant and increasing cares, and a full conviction of the vanity of worldly expectations; to all which may be added the constant annoyance of a burdened conscience. The unhappiness experienced from this latter cause, was felt, but not understood. He found himself wretched in the extreme, and existence itself an intolerable burden. He knew of no remedy: and at one period fully resolved on hazarding the awful experiment of suicide. But the hand of God arrested him, and prevented the execution of his purpose."

In March 1812, he was requested to take charge of the famous "York College" mentioned in one of the preceding extracts. By means of his benevolent exertions for the school in Lancaster he was in debt. The Trustees of the Institution at York however, readily advanced a sufficient sum to relieve him from embarrassment, and he accepted their invitation.—Previously to this he had been induced to apply for a commission in the Marine Corps of the United States. The commission, after he had almost forgotten the application, was sent him. A furlough was granted by the proper authority at Washington, and he filled the office of Preceptor at York, for six months. He then repaired to Washington, and faithfully performed the duties of his new station. He

was also in consequence of this engagement, stationed awhile in New York. His destitution of religious principle may be ascertained from the fact that he fought a duel with a brother officer.

"His antagonist in this rash and criminal enterprise, had formerly been one of his most intimate and confidential friends, to whom he had once regarded himself as under very particular obligations! Which of the parties was the aggressor, and deserved the severest reprehension, in the quarrel which led to this affair, it is no part of the writer's object, and cannot be that of the christian reader to inquire. Suffice it to say, that Mr. Bacon lived to express the deepest abhorrence of the unnatural act, and to regard the individual who participated with him in the sin and the peril of it, with a feeling of affection and respect, which all the blood that has ever flowed in voluntary assassinations could never inspire.

In May 1814, Mr. Bacon was married. He writes, "I was deeply interested in the happiness of my wife, and was almost *compelled to pray*."—He read the scriptures, attended public worship, and at times attempted to perform the duties of private devotion.—In 1815, he resigned his commission, was admitted to the bar, and commenced the practice of Law, in York county, Pennsylvania. In this profession he had more than a common degree of success. His thoughts were entirely drawn away from religious subjects, and he "became inflamed with a desire of distinction and emolument."

In August 1815, Mrs. B. who appears to have been an amiable and pious woman, and who after a season of confinement had nearly recovered her accustomed health, became suddenly ill, and in a few days expired.

"The circumstances of her death were such as afterwards filled him with a melancholy pleasure to recollect them. The strength of her faith, and the vigour of her hopes afforded her not only an easy conquest of the last enemy, but a sublime triumph over all his terrors. But the disconsolate husband was at the time overwhelmed with unutterable distress. He indeed, saw in the stroke, the hand of Omnipotence, and trembled. But he was neither humbled under it, nor constrained to withdraw his heart, nor his confidence, from the world. The wound in a few weeks ceased to bleed; he resumed his accustomed avocations: and surrendered himself, as before, to the mingled torrent of passions and cares which make up the busy life of a man of the world."

The time, however, was now approaching, when that gracious Being against whom he had so long sinned, "was to

make the subject of this narration a distinguished vessel of mercy." In September 1816, he visited his native town, in which during a revival of religion, many of his former acquaintances became hopefully pious. The change wrought in his father's family was very conspicuous. "His aged father was drawing to the close of his protracted pilgrimage in a devout and peaceful frame, the manifest offspring of a living faith in his Redeemer; and appeared to derive such a sublime delight from communion with his God, and from the various exercises of his worship and praise as arrested the attention and excited some serious reflection in the mind of Samuel." A sudden illness also alarmed him, and he cried for mercy.—He recovered his health, and so far forgot his religious impressions as to violate the Sabbath by travelling. He was again alarmed. He also again transgressed.

Under these circumstances, "on his return to York, the next day, he had leisure to review his conduct, in the black shade thrown over it by the recollection of violated resolutions and vows, and the consciousness of having offered a direct resistance to the suggestions of the divine Spirit, and of violating his own knowledge and convictions of duty. He perceived that he had not only been overcome by the temptation, but vanquished almost without an opposing struggle. His reflections were distracting; and hurried him into a state of mind but little short of despair. He dared not even pray for forgiveness. Either the agitation of his thoughts, or real indisposition, impressed strongly on his imagination the expectation of sudden death. His health again became sensibly affected, and he ventured to pray only for strength to reach home, and permission to die in the midst of his friends. He arrived. But his spirit found no rest: it had received a wound, which every recollection aggravated, and all his attempts to heal were worse than idle. The hand of the Almighty had inflicted it, and the remedy was only with himself. He read the scriptures, prayed, wept, but to no purpose. He was even tempted to drown his anguish in intoxication: but God mercifully overruled the intention. His imagination was still full of apprehension of a sudden death—and while he repressed the open expression of his feelings, he more than once took a final leave as he supposed, of his child, and his friends. His inward anguish and alarm so far predominated as to overcome, at length, the pride of his heart which had hitherto restrained him from availing himself of the counsel and society of his pastor and christian friends. It cost him even now, a severe struggle to withdraw himself from a number of his customary associates, and go and unbosom himself to the clergyman on whose ministry he attended. In this interview, to employ his own phraseol-

ogy, "he cried and roared aloud:" and it was not until he had freely given vent to the strongest of his feelings, that he could utter his errand in intelligible language. The clergyman found it needful to appease the violent agitation of his mind; and afterwards imparted to him a variety of counsel; the purport of all which seems to have fallen much short of Mr. Bacon's expectations; and he returned disappointed and dejected. The spirit of grace continued gradually to enlighten his mind, with a clearer knowledge of the gospel; and in a few weeks he found himself able to repose his soul with a happy confidence on his Saviour.

It will be perceived that Mr. Bacon was favoured with a more than common conviction of sin. The holy character of God, and the aggravated nature of those transgressions of the Divine Law, of which he had been guilty, appear to have been presented to his mind in their true light; and his mental distress arose in proportion to the clearness of the view. Many, perhaps by far the greater proportion of professing christians do not anterior to their conversion, endure the extreme anguish to which he was subjected. Exemption from pain of this nature, is however, far from being desirable. We have reason to believe that those whose conversion, in this respect resembles Mr. Bacon's, will ordinarily have more tenderness of conscience, greater ardour in the service of God, more fervent desires for the conversion of sinners. In all these respects he was highly distinguished. From the time in which he first enjoyed a sense of the divine favour, he "seems never, even for a day, to have remitted the pursuit of his salvation; and scarcely to have declined by a single relapse, from those high attainments in faith and holiness, which he was enabled through an abundant supply of divine grace, to make with a rapidity seldom exceeded by the most favored christian."—In April 1817 he became a catechumen of the German Lutheran Church, and in the following month was baptized and admitted to the communion. The frequent use of the German language in that church, with other reasons, induced him, in the course of a few months, to unite with the Episcopal Church.

We find so much in the Memoir that is interesting, and have so little room for extracts, that we must pass over much which we would gladly lay before our readers.—It would be improper to omit mentioning that Mr. B. was diligent in attendance upon meetings for social religious conference, and generally, even when most occupied with secular concerns, attended every evening, a meeting of this nature.—We wish

however, particularly to notice his exertions for the instruction of children, in the establishment of Sunday Schools. In August 1817 a Sunday School Society was formed at York, and he was Chairman of the Association from the time of its formation until his removal from the county. In the village of York a school was opened, with twenty six scholars, it increased to 200, and eventually numbered 300.—A school for adults was also opened, which was attended not only on the Sabbath, but on four evenings in the week. The superintendence and a great part of the actual labour of instruction devolved on Mr. Bacon.

Having in a few months obtained from the effects of the schools in the village of York, a convincing demonstration of their inestimable advantages, and in a good measure occupied the field which they were intended to cultivate, he urged the society to depute their most active members to other parts of the county for the purpose of founding new schools. In this service Mr. Bacon was foremost. During the year 1818, six additional schools, with nearly the same number of auxiliary societies, were thus established; and in the early part of 1819, twenty-six more! In July, of this year, it was stated in the report read before the parent society in York, that there were then "thirty three schools, employing about 220 teachers, and containing 2200 scholars, within the county." These schools, with a very few exceptions, were all the fruits of Mr. Bacon's personal exertions, and owed much of their success, and the interest which they held in the public mind, to his efficient superintendence.

During a part of 1818, and 1819, his labours arising out of his professional business, and his attention to these schools, were too numerous and exhausting for the strongest constitution and the firmest health, long to sustain. The remotest of the schools which he statedly, and often visited on the Sabbath, were twenty, and even twenty five miles distant from his residence. He was obliged commonly, in every condition of the weather and roads, to visit several of these schools in the same day, addressing the pupils, encouraging the teachers, examining the minutes, correcting what was wrong in the management, and even cultivating a particular acquaintance with the individual scholars. In performing these weekly circuits, he found it very often necessary to encroach on one or both the days contiguous to the Sabbath in order to accomplish them. His health was frequently as low as would admit of such frequent exposures and extreme fatigue; and quite as good, as so severe a discipline of his animal and mental powers could reasonably be expected to permit him to enjoy. The nature of these labours is portrayed with a colouring so strong and yet so natural and just, in a letter which Mr. Bacon addressed to an

esteemed christian friend, as to authorise a short extract from it, and atone for the repetition of a few of the foregoing particulars "You would sometimes smile, and it may be, at others weep at the detail of our adventures and troubles. Had you seen me at one time beating my way through the hills, with great difficulty and some danger—myself, horse, sleigh, and all nearly buried in snowbanks: at other times, out late and early, in the wet and cold; drenched in rain; often so exhausted as to be hardly able to address an audience; and ready, not unfrequently to say that my poor weak constitution had at last received its fatal blow;—you would exclaim that nothing but divine help could have sustained me. You may perhaps, be not quite informed of our method of organizing a school in a new place. In opposition to the views and wishes of our Board, I succeeded in prevailing on them to embark in the establishment of distant schools. It was a hard point to gain. This done, a committee was appointed to visit such places as offered a favourable opening. The committee gave notice of the time and place at which they would meet the people to explain the nature of the schools. On the Saturday preceding these appointments, the committee would set out, and arrive in the neighbourhood the same night.—next morning go to the place appointed,—begin with singing and prayer, and address them in a speech of an hour, sometimes two; in which you had bigotry, prejudice and nationality to encounter; together with ignorance, and vice, and folly in every shape. You had to avoid the prejudices of Quakers, Lutherans, Albrights, Dunkers, German Presbyterians, English Presbyterians, Methodist, Baptists, Roman Catholics, Deists, and at last, my brethren, the cold Episcopalians. The event generally was, that the people agreed to have a school; appointed the officers, and a day for commencing it. The meeting was closed with prayer and praise. On the next Sabbath, and commonly, for one or two succeeding Sabbaths, we must visit the same places to organize the school, and teach it. It is in this way that the schools on our records have struggled into existence. And in this way may schools be established in every county. A few, nay only one zealous individual in the county towns, may be the instrument of exciting the people, and carrying on schools in any county. It has been tried; it is practicable. You see what the Lord has done for us here. Let a similar course be recommended to other counties. He will do the same every where." "With the exception of myself," he states, in the same letter, "We have not one active member above the grade of a mechanic. We are shoe makers, tailors, carpenters, masons, black-smiths,—almost to a man I except ***** who is yet a mere youth, but a very useful and capable one. All our learned and genteel people stand aloof. They neither raise a hand, nor give a cent. These remarks apply to the town only—Yes, sir, it is cast upon us as a matter of reproach, 'They are all young;—

'They have no old established men amongst them:—' They are all *low* people, all mechanics, except Bacon; and *he* disgraces himself and his profession by associating with them.' Yet thanks be to God, Christ is our leader, and we shall triumph. This sort of censure reminds me of the old Pharisaical reproach, 'Is not this the *carpenter's son*?' We have nominal members who are capable of doing much, but *they do not pray*. We cannot send them to our schools. A praying apprentice boy would be more likely to be successful."

(To be concluded.)

EVANGELICAL MAGAZINE.

We have received, and in our present number made some extracts from the first number of the new series of the London Evangelical Magazine and Missionary Chronicle. The first series was continued for thirty years, ending on the last of December, 1822, and it was thought advisable, for the accommodation of subscribers, to consider the number published in January of this year as the first of a new series. When this Magazine was established, twenty-four persons engaged as stated contributors, more than one half of whom "have been blotted out of the book of temporal life." Pious men of different religious communions commenced, and persons of different communions are still engaged in the publication. The work has been exceedingly useful; and in the Retrospect of the first series it is stated, that it would exceed their limits, "to enumerate the various beneficent institutions that have been formed by communications through this Magazine." This publication may also be considered "as the prototype and stimulus of almost every other evangelical and periodical work that now issues from the press." Twenty thousand copies are now sold, and before the increase of similar publications 22,000 were disposed of. The profits of the work are devoted to the benefit of Widows of Evangelical Ministers and other charitable purposes, and the conductors of the Magazine have distributed out of its annual profits to the widows and children of pious ministers of several religious denominations above £10,000 sterling, and nearly £1,000 for other charitable purposes. The price of the work is low, being 6d. sterling a number, or 6 shillings per annum. While the conductors of this work make no great literary pretensions, they say "it appears to be no easy task to fix the bounds of utility to a publication so slight, so simple, so obnoxious to prejudice, so much beneath the notice of the noble, the mighty and the wise of this world—as the *Evangelical Magazine*." The work contains Essays, Short Reviews, Memoirs, and Intelligence. Each number has a portrait of some pious character.

SHETLAND ISLES.

In this remote and desolate region, there has not been wanting evidence that the love of Christ will prompt to effort for the extension of his kingdom, and for the salvation of men. Under the patronage of the Congregational Union of Scotland, Mr. M'Niel of Elgin, has visited these islands of the northern ocean. He spent eight weeks in this mission, visited 21 parishes, preached a great number of times, and distributed a large quantity of religious tracts.

He says, 'The whole country of Shetland, including, besides the main land, thirteen or fourteen inhabited islands, is divided into 29 parishes, comprised under 12 ministers. The aggregate body of the population is thought to be not less than *twenty-five thousand* souls.'—'Mr. Reid, Pastor of the Congregational church in Lerwick, has laboured fully *fifteen years* in the Shetland Isles, and "his labours have not been in vain in the Lord." The church there was formed about thirteen years ago, consisting *then* of 16 members. By the blessing of God on the gospel of his Son, there are *now* upwards of 140 in fellowship with them. More than one third of that number, however, cannot, from their extreme distance from Lerwick, meet with them on the first day of the week. Some of them are 20, 30, or even 40 miles distant, and can seldom meet with their brethren in town, even in the summer season. They form branches of the mother church, and meet for prayer, praise, &c. and reading an evangelical sermon, on the Sabbath, in the different parts of the country where they are respectively situated.—There are six or seven meetings of this kind throughout the isles; and they are like so many lamps, in some of the dark and destitute corners of the country, "holding forth the word of life." Besides the church in Lerwick, there is another small Congregational church in *Bixter*, consisting of from 36 to 40 members, under the pastoral care of Mr. Tulloch, who has laboured in that quarter, under many privations and great difficulties, for many years, with a patience and perseverance worthy of the good cause, and of which few of our brethren in Scotland are aware.'

ISLE OF MAN.

We have already adverted to the proceedings of the Home Missionary Society of England, and intend soon to state, at some length, its mode of operation, which appears to be attended with a great degree of success. The missionaries collect, at first, the peasantry in barns, or in private dwellings if those which are convenient can be

obtained, and from this humble beginning are frequently enabled by the contributions of the benevolent, to erect a commodious chapel. A missionary of this Society in the Isle of Man, writes,

At *Sutby* the congregations are truly encouraging. The place is always crowded, when the weather is at all favourable, and numbers are frequently unable to gain admittance. I am sure I speak within compass, when I say, that I have seen 300 of the peasantry within and without the door. At *Laxey*, which has been considered one of the darkest spots in the island, the school room continues to be filled with a decent and attentive audience. At Peel I still occupy the court-house. The high bailiff was lately present; and after service, very kindly told me, that he was glad it could be put to so good a purpose. The clergyman of the town, upon whom I often call, accommodates me with *seats*, and some branches of his family always attend, while the clerk of the adjoining parish leads the singing!! You will not find greater liberality than this in any part of England. I wish as much could be found in every magistrate, clergyman, and clerk. At *Ramsay*, the congregations are as numerous and as respectable as ever. When I last wrote, I informed you, that a piece of ground had been purchased for a new chapel. I am happy to say, that arrangements have been made for commencing the work as soon as possible; though I fear it will not be completed so soon as the necessities of the case require. Your supply of books has enabled me to commence a Sabbath school; and I expect I shall very shortly stand in need of more efficient aid.

REVIVALS OF RELIGION.

If angels rejoice in heaven over one sinner that repenteth, how ought Christians to feel who are made fellow heirs of the same kingdom, when they see sinners flocking to Christ in multitudes, and rejoicing in the hope that they have experienced that new birth, without which no man shall see the kingdom of God.

We mentioned some time since that in Sharon, Conn. many were anxiously enquiring what they must do, and some were rejoicing in hope. We understand the work still continues, and that the prospect of a bountiful harvest has never been more promising than at the present time; about 140 are hoping that they have been brought out of nature's darkness into the light and liberty of the Gospel; and as many as 100 appear to be striving to enter into the kingdom of heaven.

In Reading a revival is progressing, and there are a number of hopeful subjects of the work.

In the county of Hampshire, Mass, God appears to be carrying on a glorious work. We have before mentioned the revival in South and East Hampton, and Hadley. In these places the work is still powerful and has extended into several of the adjoining towns. In South Hampton about 170 are rejoicing in the Lord. In East Hampton the work is extensive. In Norwich about 60 have been born into the kingdom since the revival commenced, which is only about six weeks. In Hadley the revival has spread all over the town. In Amherst the prospect is promising, meetings are crowded and solemn, and a cloud fraught with mercy appears to be standing over Northampton.

In the eastern part of Massachusetts the influences of the Holy Spirit are also poured out and sinners are awakened. In New Bedford and Edgarton revivals of much promise have commenced. Let Christians pray, that these barren shores, from whence many go down to the sea in ships and visit distant parts of the world, may be abundantly watered.

By a letter received in this city from Chester, N. H. we learn that a revival is progressing in that place, and the number of hopeful subjects of grace is already rising of 100; and in Candia 100 have been added to the church. The Lord reigns, let the earth rejoice.

BOSTON.

We continue our request to the Churches of Massachusetts and New-England, as well as to Christians throughout the Union, who feel a lively interest in the religious prosperity of this Metropolis and the adjacent country, that they will be unceasing in their prayers to God for us. He, who heareth prayer, tells us, in the explicit language of his providence, unless we greatly mistake, that he has designs of mercy towards us. Yet, he says, "for all this will I be inquired of by my people, to do it for them." This is the common cause of all Christians: of all who believe in the depravity of man and the necessity of regeneration, who build their hopes on the Deity and atonement of Jesus Christ, and who feel the absolute necessity of the divine influences of the Holy Spirit to renew the soul. Last May, the Congregational clergy of this Commonwealth, voted to recommend to their churches to set apart a season every week to pray for Boston, that God would pour out his Spirit on this city.

The season then fixed upon was Saturday evening. Since that time, *facts occurring before our eyes*, teach us that earnest prevalent prayer has ascended, and still ascends for this place; and that there is no attribute in the Divine Mind, which can lead him to refuse his children when they ask for the Holy Spirit. We here speak to our brethren of the Baptist, Presbyterian, Episcopalian and Methodist, as well as Congregational churches. We have here, brethren, all of us, one common interest—the glory of Christ, and the salvation of the souls for whom he died. We assure you that your prayers *are not in vain*. The cloud, which a little time since was like a man's hand, is extending; and we think we can hear the sound of abundance of rain. Let your prayers brethren, be without ceasing. Let Christians in Boston at this time be *prostrate before God*. Let them be full of faith, and may God see in every one of them a practical conviction, that this work is "not by might, nor by power, but by the Spirit of the Lord of hosts!"—*Boston Rec.*

SUMMARY.

Proposals have been issued by the Rev. Colin M'Iver of Fayetteville, North Carolina, for publishing by subscription a volume of sermons to be entitled "The Southern Preacher."—"The Sermons are to be furnished mostly, by clergymen, of different religious denominations, in North Carolina. Among these are the venerable President of North Carolina University, Rev. Dr. Joseph Caldwell; Rev. Dr. M'Pheeters; Rev. Shepherd Kollock, Professor of Rhetoric in the University; Rev. Elisha Mitchell; Professor of Mathematics and Natural Philosophy, in the same; Rev. Wm. Hooper, formerly Professor of Languages in the University, now Rector of St. John's church, Fayetteville; and other clergymen in North and South Carolina and Georgia.

Mr. Stephen Dodge, of this city intends publishing a complete edition of the writings of the late Jonathan Edwards, D. D. President of Union College.

The superintendent of common schools in the State of New York, states in a Report founded on returns from 649 towns and wards, (including the whole state except 21 towns, 14 of which are new ones) that "the number of children taught in the schools, in the year 1822, was 351,173: the whole number of children in the same districts between the ages of 5 and 15 being 357,029. The whole number of districts

which have made reports is 6255. The average period for which schools have been kept in these districts is eight months. In all the districts in two counties, the schools were kept twelve months; in four counties, ten months, &c. There has been a regular and very great increase in the number of children taught in the schools, during the eight years since the establishment of the school system. In this period upwards of 1,200,000 dollars have been drawn from the treasury, and raised by tax for the support of common schools, and it is estimated by the superintendent that during the same period nearly three millions more have been contributed by individuals for the same purpose. The amount of public money received the last year, by the districts making returns, was 173,420 dollars."

A Report of the First School District of the State of Pennsylvania, states that nine thousand five hundred and twenty-eight children have, in the short space of four years, partaken of the benefits of instruction in the public schools of that State, formed on the Lancaster model.

R. I. Rel. Intel.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of \$4,364,60 from Jan. 13th, to Feb. 12th inclusive, besides a legacy of \$500 of the late Hon. Elias Boudinot, L. L. D for the Foreign Mission School; and also \$500 as part of the legacy of the late Dr. Solomon Everest of Canton, in this State, \$1650 having been previously acknowledged.

The first anniversary of the "St. John's Chapel Sunday school" in Quebec, was held on Dec. 12th 1822. The Report speaks in high terms of the services of the Rev. Thaddeus Osgood in the cause of Sunday Schools. It also mentions a donation of 10 Pounds from the Earl of Dalhousie (the Governor) and his Lady. The Earl also wrote a very kind letter to the minister of the Chapel, in which he expressed a willingness to give further aid, if needed.—The school appears to be flourishing. "The number admitted during the year is 152; of these about 9 have left; on the book at present 143; the attendance is from 80 to 86, as some are always prevented. The children are instructed by 21 gratuitous teachers.—Several hundreds of small books have been circulated among them by loan and gift, and your Committee fervently hope that those books which have been given as rewards, have produced principles in the minds of some parents as well as children who were before destitute of them—principles which will

tend to improve their characters, their usefulness and their happiness."

There is a Sunday School at Three Rivers, in Canada. It was established in September last, and is attended by twenty-three children.

The Rev Cæsar Malan, a distinguished evangelical clergyman of Geneva has written a number of "Swiss Tracts," which have been translated into the English language and published in London.

It is stated in the Indo Chinese Gleaner, that there are in China 1560 temples dedicated to Confucius, at which 60,000 animals are annually offered.

It is stated that the Emperor of Russia, has forbidden the Moravian missionaries at Sarepta to baptize the Calmucs, and has directed all Protestant missionaries in his kingdom to confine their attention to the distribution of the Scriptures.—We are not, however, prepared to credit this report, as we have not as yet seen it stated in an authentic manner.

ANECDOTE.

A poor woman at Frome, who was herself unable to read, was induced to subscribe to the Frome Auxiliary Bible society, for a Bible for her children: and, upon being urged to attend an Adult School, and obtain instructions, promised to consider the subject. It was not till some months afterwards, that the same lady visited this district; the first thing that struck her attention, on entering the house of this person, was an evident increase of comfort in its appearance; something like cleanliness and order might now be seen, where formerly the greatest want of such recommendations existed. After a little conversation, the woman earnestly requested the loan of a Testament, till she should have completed the subscription for her Bible, as, she said, from having attended an Adult School, she was now able to read many easy chapters, and she and her husband were very anxious to become acquainted with the Holy Scriptures. It is almost unnecessary to add, that her request was granted with the greatest readiness. The visitor has had the satisfaction not only of receiving the most grateful acknowledgments, but of finding that the husband is now actually learning to read of his wife, who but a few months since did not know her letters.

POETRY.

THE DIAL.

By James Montgomery.

This shadow, on the Dial's face,
That steals from day to day,
With slow, unseen, unceasing pace,
Moments, and months, and years away;
This shadow, which, in every clime,
Since light and motion first began,
Hath held its course sublime;
What is it?—Mortal man?
It is the scythe of time,
A shadow only to the eye,
Yet in its calm career,
It levels all beneath the sky;
And still, through each succeeding year,
Right onward, with resistless power,
Its strokes shall darken every hour,
Till nature's race be run,
And its last motion shall eclipse the sun.

Nor only o'er the Dial's face,
The silent shade, from day to day,
With slow, unseen, unceasing pace,
Steals moments, months and years away.
From hoary rock and aged tree,
From proud Palmyra's mouldering walls,
From Teneriffe towering o'er the sea,
From ev'ry blade of grass that falls,
For, O! where'er a shadow sweeps,
The Scythe of Time destroys,
And man at every footstep weeps,
O'er evanescent joys;
Like flowers glittering with the dews of morn,
Fair for a moment, then for ever shorn;
—Ah! soon beneath the inevitable blow,
I too shall lie in dust and darkness low.

Then time, the conqueror will suspend
His scythe, a trophy, o'er my tomb,
Whose moving shadow shall portend,
Each frail beholder's doom.
—O'er the wide earth's illumin'd space,
Though Time's triumphant flight be shown,
The truest index on its face,
Points from the church-yard Stone.

A PRAYING SOLDIER.

During the late unhappy commotions in Ireland, a private soldier in the army of Lord Cornwallis, was daily observed to be absent from his quarters, and from the company of his fellow soldiers. He began to be suspected of withdrawing himself for the purpose of holding intercourse with the rebels; and on this suspicion, probably increased by the malice of his wicked comrades, he was tried by a court martial and condemned to die. The Marquis hearing of this, wished to examine the minutes of the trial, and not being satisfied, sent for the man to converse with him. Upon being interrogated, the prisoner solemnly disavowed every treasonable practice or intention, declared his sincere attachment to his sovereign, and his readiness to live and die in his service: he affirmed that the real cause of his absence was, that he might obtain a place of retirement for the purpose

of private prayer, for which his lordship knew he had no opportunity among his profane comrades, who had become his enemies, merely on account of his profession of religion. He said, he made this defence on his trial, but the officers thought it so improbable, that they paid no attention to it. The marquis, in order to satisfy himself as to the truth of his defence, observed, that if so, he must have acquired some considerable aptness in this exercise. The poor man replied, that as to ability, he had nothing to boast of. The Marquis then insisted on his kneeling down, and praying aloud before him, which he did; and poured forth his soul before God with such copiousness, fluency and ardour, that the Marquis took him by the hand, and said he was satisfied that no man could pray in that manner, who did not live in the habit of intercourse with God. He not only revoked the sentence, but received him into his peculiar favour, placing him among his personal attendants, and in the way to promotion. "Remember Joseph in the prison of Egypt." On reading the above, every pious mind will be led to reflect on the remarkable interposition of Providence in behalf of this man of prayer, for this is the most prominent feature in the christian character. He could not live without prayer, though he thereby exposed himself to the suspicion and hatred of his comrades, and even endangered his life; but the God, whom like Daniel, he served, knew how to deliver him in the perilous hour, and not only heard his prayer, but made the exercise of this duty itself the means of his deliverance. O, how does this reproach those, who live without prayer, though they have every opportunity for retirement, unseen and unsuspected!

A RICH MAN.

A wealthy gentleman taking his friend upon the top of his house to shew him the extent of his possessions;—"There," says he, "that is my estate." Then pointing to a great distance on one side, "Do you see that farm?" "Yes"—"Well, that is mine." Pointing again to the other side, "Do you see that house?" "Yes"—"That also belongs to me." Then said his friend, "Do you see that little village yonder?" "Yes"—"Well there lives a poor woman in that village who can say more than all this." "Ah! what can she say?" "Why she can say, CHRIST is mine!"—He looked confounded, and said no more.

The Salem Register informs, that in the brig America, Dewing, 85 days from Malta and 64 from Gibraltar, came passengers two Greek youths, sent to this country to be educated, at the Foreign Mission School, in Cornwall, Conn. When we take into view the nature of this celebrated seminary, and the correct theological principles of the gentlemen under whose direction its studies are conducted, we are disposed to ascribe to an agency more than human, the existence of the fact, that these youth should be sent from such a distance, for the purpose specified.

Christian Watchman.

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